

Do you feel exhausted to be stranded in tedious routines that you don't even have any idea where they came from? Are you bored to realize the fact that your life has been insignificantly standardized, controlled and conditioned by forces outside of your realm? Have you ever felt taking back control and changing the environment that is affecting your life and the life of others or at least give out contribution towards achieving them? So if challenge drives you and change inspires you, considered that you are one of those who are disposed to be extremely daring and adventurous, we here at the collective have just got the 'right' tools for you to choose to construct your dream and relatively ours assuming we share the same interest.

In fact, we are offering you nothing radically new but things that others have dared try before and of course, something that you yourself can figure it out. Just playing out our part in reminding you the importance of them, to encourage you to use them, completely. For each and every single of them not only emphasizing contradiction to the existing order we all fight so dear to abolish but also potential in crippling it, attacking at its very core plant. For an instant, sabotage, not only implying in the damage of property we used to interpret it, but in fact, profoundly means destroying the sources such as power lines and material objects, which generate the system. Make it completely paralyze. While manipulation is very much useful if it happens that you are stuck in unlikely shitty job but if you refuse to participate in the system for an example, quit blindly consuming, you can always try boycott. Or should you consider shoplifting? it's not only make you feel even more fulfilled when walking out of the store you shoplift at but it too brings effect to the profit loss the company has to face by simply not paying for the product. Or for those who prefer writing as a means of resistance why not try plagiarism, venting out your ideas while at the same time reusing and reappropriating others', directly it defies the concept of intellectual property as espousing to the possessiveness of ideas. And for the computer freaks out there, isn't hacking gain you unauthorized access to any system or data? Of course there are a lot of other tools that we can recommend you if they look appealing and practical enough for you to

PROPOSAL

manipulate such as organizing, break-ins and trespassing, looting, hijacking, smuggling, squatting and the list innumerable goes on. Just imagine if all of these are used all at the same time and continuously, it will certainly make a good combination but it's worth the try anyway. We've got to use everything that it takes in bringing this system down for what else would we secretly devise if it's not a conspiracy.

Intrinsically, all of these suggestions don't always mean violence, an act of complete ignorant as we all usually attribute them as. For they're the subversive tools we manipulate to destroy man-made objects and concepts that be the life support of the system, unless you're inflicting pain upon another living being, but that is totally out of the main objective. It all actually depends on how far we take our courses of action to, targeting at the real enemy, make it more sensible, relevant and for the least worth facing those risks.



- Cut the veins where the blood of the system flows through -

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Take a look at the world that we have created and ask ourselves whether this is the world that we want to live in. After all of the long restless struggle against despotism, tyranny and slavery, revolution after revolution and evolution after evolution that history can barely witnessed only to be found ourselves stupefied and disillusioned in the present time. If there's a change only even worst. It's like escaping despair into more despair, like overcoming discontent into more pathetic discontent. The present world as we know it, is fueled by money heading speedily in a corroded engine towards an unwitting tragic accident. There's nothing could be more hostile than what the world is made of now. It's a world of global corporate domination as capitalism reign supreme. A world of remorseless terrifying war, of endless conflicts and dissensions. The massive poverty for the privilege few. The menace encroachments of technology in the wilderness and so on our lives. The decimation of the forest and the despoliation of earth's non-renewable resources as everything is regarded as commodity. Like all of the merciless, heartless elements can no longer be detached from the definition of the world we are living in today. And where all this has gotten us to? We choose to accept and embrace universal deceit as the corporate media ensures us that we do. As oppression runs rampant, outrageous exploitation is viewed as inevitable and a natural phenomenon. Sexism and racism are regarded as a standard feature of the present daily life. We've all been insignificantly molded by the restricting environment when we have handed over the right for those in power to choke our sense of freedom to death. And with thousand of more absurdities that we have succumbed to, contributed to the characterization of the world we must settle in. Or we mustn't if we decided not to. We always can for whom that are responsible for the transformation of the world if not us, humans. Surely we can do better than this.

Hardcore Punk >>> Treading a step to change our community is striding a step to change the world. (And who says that it's not possible?)

And most definitely that there are various forms of methods out there that can be found useful and most importantly exciting in our way to pursue this common yet crucial objective according to what one desires to use. And in our determine preferred course of action we chose Hardcore Punk, but how far has it contributed in changing the world assuming its potential as a catalyst yet, in the attempt to detach ourselves from the mainstream society unfortunately it ceases to be a mere subculture. In order to make a different, it has been simply labeled and defined to be just another option for youth in searching for an identity in adolescent periods creating a temporary frivolous revolt before reality sets in. Too many blindly participated in that surely boost the demography of Hardcore Punk population until it becomes overwhelmingly fragile because we tend to forget the true purpose of why we choose to inhabit it and what it is really capable of. Of course, a complete adherence isn't necessarily required here, but letting it to be just containing a quantity without any regard for real substance won't getting us anywhere near making a real change.

This not only defeats the idea of an alternative foundation we sought to build but it too helps perpetuating the very system it's supposedly defy by indirectly setting up a trend for the young people to follow. The capitalist sees this as an opportunity to make profit. Cashing in gestures of rebellion, turning revolution into commodity, where genuine outbursts of anger and passion which drive through Hardcore Punk are simply reduced to be just another pre-packaged product neatly displayed in the corporate store that doesn't offer of anything new but a profit margin. While we may have a broad independent network with the supposed intention to resist it but as long as we continue imitating the way the economic system works consequently, it will turn the alternative space we have working so hard to create into one huge market place for buying and selling, inevitably ignores the importance of communication, perpetuates the cold exchange of material where our interaction is revolved around. Automatically, leaving us a watered down scene, disempowered and stands innocuous to the pernicious forces that control the world. So it's not too difficult to see where the problem stems from (or do we see it as a problem at all?) and the effect that it brings until we become so integrated to the system we're going against and live by the standard it creates for us, too convenient to have anything real to fight for at all.

Hardcore Punk can become dangerous only if we chose to use it dangerously. Only when we seize the chance to fully utilize it can we realize how powerful can it potentially become. So be sure to make use of it as a tool, as a weapon to embattle this ever-pervading system that has adversely affecting both the world and the lives we lead. Forget about mere weapons that only can play out its role in destroying the world rather than to change it for the better. There are other means and ways that are more effective and can be fun too depending on how creative the tactic and strategy we plot. Surely it can bring about damage to the infrastructure of our desired target if we plan carefully. But above all, we must be daring enough in our undertakings and face the challenge of high stakes and risks for even if we felled, it's not an utter fiasco. Instead we are failing in the most courageous attempt to break this pattern and free ourselves from the tedious common life. Even using the modicum form of expression we manifest through, if we try hard enough surely we can expect the outcome. So be it, every word spilled essays like dropping a bomb to the status quo, every song written reverberates like a sonic assault to the ears of the establishment. For every single effort we put in and every single action we take contribute towards a changed world. It's time to snatch back our consciousness from the shackle of modern life and realize how capable we really are, only then can the change become possible.

A MATTER OF TIME:

THE RELATION OF TIME IN THE MODERN LIFESTYLE.

>>part 1

So often we feel the urging need to participate in the relentless race against time. This is because in modern society we are inclined to move and progress in a highly imperative order. On contemporary, this is however, never meant to be surprisingly new for such a perceptive species with the fundamental curiosity to evolve and develop from a starting point or from a certain circumstances that happen in our lives. But through a concentrate empirical perspective, we could see that human evolution has begun drastically transcended from its course in the last few decades, consequently because of the far-flung advanced technology and the apparent runaway of automation that have a broad implications in the modern civilization and lifestyle. Yet this constant impetuosity to stride has largely reinventing by pressuring and compressing the very definition of our time today.

In order to adjust to nature and to shape their physical environment, people, in every society have increasingly utilized and manipulated technology. For it to work in a society effectively, large numbers of people must be motivated and organized along technological lines. However, the demands of technology do not always coincide with people's values, because technology has a way of outrunning the ideas of the time. Conflict often occurs between the technological demands and people's normative expectations, due to the fact that technological culture, as in relation to society's means of production, tends to change more rapidly than human's moral values.

This intricacy of machine age has rendered the people's normative reactions to technological change rather submissively than to be attentive to the present predicaments. Because the technology orientation is a lot more beneficial and accessible to technological society, it tends to win out over judgements based on normative reactions. For most people, freedom is achieved when their material needs are being met more completely than ever before and technology has made that a reality. But the only reality that is to be found here is the reduction of wo/man to the state of a thing. By being the status of mere instrument, unconsciously enslaved by industrial civilization. Apparently, technology is being the villain in human's loss of freedom, by satisfying the

needs which make servitude palatable and accomplishes this fact in the process of production itself and due to this, mechanical progress in and of itself is not necessarily a liberating influence.

But perhaps, the material kinds of culture which refer to things we can experience with physical senses such as money and car have rapidly outdistancing the non-material one that is a non-observable human traits such as sense of loving and other human values. Apparently because the current established material reality is so rewarding in creature comforts, it appears indispensable for most. Thus, it has successfully achieved a greater significant role in the entire social heritage and frequently determined the social position of one's relation to others. This kind of material trapping has not only encouraged social comparison where people harbored negative feelings on others, but also seemingly has helped perpetuate the tendency to quantify everything.

And there our conceptual product vastly embedded and is ubiquitous spread as each product becoming increasingly quantitative instead of qualitatively relevant to our lives. To an extent, quality does applied but too often it confides reliably through the strategy of achieving time. Qualitatively applied a permanent fixture, the products would have seemed to be built and designed to last. Thus, we have substantial homes, the strongest and toughest car, durable battery,

apparently, technology is being the villain in human's loss of freedom, by satisfying the needs which make servitude palatable and accomplishes this fact in the process of production itself and due to this, mechanical progress in and of itself is not necessarily a liberating influence.

constructs of self-giving to the taxpaying public could even provide a safety net to their own citizens who are barely living. So where are these invisible poor? You rarely see them when you walk down the street right? And if the problem is imminent, how come we don't hear about them when we tune in to Buletin Utama or Midnightline?

If some green idealistic reporter writes about a HIV afflicted drug addict who was turned away at a public hospital and go deeper into the issue, he just might uncover a whole range of problems afflicting the drug addicts and migrant workers in their day to day living in Malaysian soil that should be dealt with accordingly. Of course you won't see any reports of this nature in any of the major media because reports of this nature connotes that all is not well in bolehlend, that there are fundamental needs affecting the marginalized portion of our community that those 'everything boleh' advocates somehow tak boleh provide. And in keeping with the career conscious, 'my job is everything' spirit of this age, none of the journalists or editors would want to lose their job and join the rank of the unemployed over the plight of the few who are mostly 'invisible'. Plus, there are plenty of past victims of investigative and credible journalism whose tenure in the newspaper business was short-lived to remind them of the very real threat of being terminated, career-wise. And so it came to be that we don't see any poor terminally ill citizens of this country who couldn't get proper treatment from the hospital, or migrant workers who worked in shabby working environment receiving harsh treatments from their employers and getting paid ridiculously low wage for long working hours covered in our national TV and newspapers. Of course there are those far-and-few-in-between cases of small young girls who are suffering from cancer being brought to national attention so won't all you kind and caring Malaysians please donate generously and get your name flashed on TV? For some strange reason, the underprivileged in this country who acquired our attention are always young and cute sweet girls and boys with innocent eyes and sometimes quite a excellent academic achievement. I guess even in the moment of distress and hardship, Malaysians has just got to come on top and that 'boleh' spirit would never falter. But beyond those posturing and PR gesture of goodwill, none of the newspapers or TV dared to get to the bottom of the problem concerning the discriminatory aspect of healthcare provision. None of the major media dared to say, "oh you know what? We have a problem of people not getting proper treatment in this country. Oh crap, just about all of them are underprivileged, poor, migrant workers or carriers of terminal diseases." None of them dared to ask, "What is wrong with this country! Our healthcare provision only provide to the well-off population and pretty much ignored the rest with reckless abandon, or at most, giving the less fortunate a lackadaisical treatment and medicines. This is unacceptable people!" Not one of them gave grassroots problems such as this the coverage it gravely required, and so it came to pass that the underprivileged and the poor remains 'invisible' to most of the overworked, insulated population and reduced to become mere irritation to the fast paced image constructions in this country and conveniently swept under the carpet or shoved in the background of our conscience, so that those tourists "will have a good impression."

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faizal

media. Why should anybody care about a bunch of AIDS ridden drug addicts who brought the problem unto themselves right? But of course, society's collective indifference (particularly the media), tantamount to death sentence to human beings in dire need of medications whose only fault is they're burdened with society's dubious sense of morality.

There was an article concerning Ikhlas soup kitchen in a major newspaper not so long a time ago, about how the operation of the free food programme was affecting the businesses in the vicinity, image-wise and bottom line-wise. Predictably, the article was heavily slanted towards demonizing the starving soup kitchen patrons and rallying to the cause of the business community whose businesses supposedly will be affected. On one side you have human beings living in the fringe of society trying to survive and on the other you have businesses claiming that by having those soup kitchen patrons hanging around their premises, their maximum profit for the year would take a tumble. Instead of taking the greedy business owners to task for ignoring the plight of the unfortunates, the paper unashamedly lash out the soup kitchen operators and their patrons for 'smearing' the image of Chow Kit, thus affecting Chow Kit's economy and scaring the tourists away. The article went one up and had the gall to ask the "relevant authorities" to cleanse Chow Kit off of its "negative elements" and bring the money back into Chow Kit and turn it into an attractive tourist destination, so that the "tourists will have a good impression of this country".

That's right... we have a problem of poor starving people living in the margin of society who are openly discriminated against, who can't get proper medical attention and food and what question did the newspaper raised?

"What will the tourist think?"

vision-impaired media

People who are already hard pressed dealing with their illnesses and starving selves had their existence and self worth reduced to be known as merely 'negative elements'. 'Negative elements' that needed to be weeded out apparently so when tourists who came for a couple of days or weeks taking snap shots under the half empty twin towers, they won't get any funny ideas now of how our society actually consist of starving, sickly people who aren't taken care by our rich state coffers that is rich enough to build a 200 million Ringgit 'people's palace' but couldn't even feed it's own starving citizens, and the media instead were proposing to the 'relevant authorities' to somehow sweep these barely living but still is alive, but barely, "negative elements" under the carpet so the tourists, in the duration of their stay won't be able to see them in full public view, deluded by the shiny spectacles paid for by the taxpayers, that by the time they got home after the two weeks stay under the tallest flag pole in the whole world, they will have a good fucking impression!

Excuse me while I use these pages to wipe my soiled behind will you?

Barbara Ehrenreich wrote in the article 'Vision Impaired Rich': "The disappearance of the poor from the media is easy to explain: The advertisers who support most corporate media outlets are interested only in reaching the affluent, and media decisionmakers oblige them." This might explain the omitted contents of grassroots communal issues in the local media, but there's also a slight twist in the Malaysian context. Local media doesn't only oblige to the advertisers' whims, but have a much higher authority (priority?) that they're kowtowing to. This is a moot point of course, everybody knew this is true, local newspapers and TV stations doesn't even pretend that this isn't the case, they're owned by corporations or individuals directly linked to the ruling party and made it excruciatingly clear to the rest of us of their bias reports. So to bring the issue of the plight of the poor and the ill and the discrimination they are faced with to the fore just might constitute as a form of 'dissent' to the ruling coalition, their very own paymasters and again everybody's well informed of the numbers of past chief-editors of the major newspapers 'resigning' their post after series of reports and articles that came within the blurred line of 'controversial' and acceptable.

The existence of the poor and the state of neglect by our government to the marginalized few is the antithesis of the illusion of progress, development and grandeur prescribed to the population via the government owned newspapers and TV stations. It's the flipside of the Malaysia Boleh spirit, where there are poor starving denizens under the twin towers, there are low wage long hours cheap foreign labors scraping for a living beside the spanking new F1 track, there are poor ill people who are openly turned away at a public hospital, and there's not a damn thing the powers-that-be do about it. Aside from these erect grandiose structures, the ones who are responsible of footing the bills of these expensive

unbreakable glass, and toothpaste with long lasting anti bacterial protection etc. But they're doubtlessly not as what they may seem to be and rather practically temporary. It is not exaggerating to say that most of the products that are overly spilled in the market today could not been able to persist in any length of time. This also has been proven everytime you purchase a product or something new offered, there's always the "fixing" words which follow such as renovation, refinement, improvement, expansion, rechargeable, upgrade etc.

6 p.m.

But not durability that all fulfilling the criteria of the product today. As eligible for the highly mobile society in the environment being developed at rapid pace, there's nothing could be more pertinent than to apply a sense of velocity in the product they use or manufacture. There's an abstract demand propagandizing by corporations that most of the people want to communicate easily, reach things easily and get tasks done fast. And so as psychologically attracted and enticed by manifold ways of advertisement, we've made to believe it. Thus, in the direct "contribution" addressing societal needs, devices and appliances have almost all wear the easy, fast and convenient standards which each seemingly entitled to deliver the most simpler and friendlier product. Buttons and switches that are on the flicker of a finger tips and images that happen at the blink of an eye would all do the fastest in performance invented to seize the time. Being given the fact that these products are constantly updated to ensure mass-selling as each new wave of technology captures a new segment in the market that pictures us always at the forefront of technology, the products may have soon become technologically obsolescent, leaving today's compatible handphone and well-appointed automobile in dust.

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7 p.m. Perhaps talking about the product alone is inadequate. There have seemed to reflect the identity of the society itself, which has adapted the concept that enhanced velocity as the core tendency of modernity. Such concept that is to be held in common to the whole society would likely to be vital and thus therefore omnipresent. As vividly evidenced through our daily experience, we could easily find this sense patterning in everywhere we go and in everything we do. The trip from Klang to K.L. would have seemed to be shorten with the advantage of the federal highway connecting these two major cities and with the vehicle that is designed to be quicker against the clock in order to make driving one as effortless as possible. Unconsciously, they're affecting the way you respond to them as you hit the gas with full anticipation to reach the destination immediately.

8 p.m. Today, road rage has become the sheer thrill of romancing the road. Feeling the need for speed has spurred motorists into a reckless countermove, rushing to the time clock quicker than others. Just like in the sequence of racing event, speeding through the circuit, setting the fastest time to the finishing line. But attached to the frantic tracks, we seem to whirl under pressure rather than ecstatic. Impatience and tension are easily mounted when using the road (especially when facing dense traffic). We often feel terrified and sometimes infuriated when coincidentally encountered road-hogs and furious drivers but they are not intentionally try to intimidate our lives (of course with the exception of the few who do) nor necessarily risking theirs. Their actions are basically manufactured by the modern conception of time that fosters rapid movement and simultaneously creates these kind of driving characteristics. Consequently, the tragedies and fatalities that at alarming rate are its unmistakable by-products.

9 p.m. Riding in congested highways and roads, no one knows how crowding and density affect us but there seem to be a major flaw in the current city planning methods. One may find him/herself flabbergasted wondering where all those new buildings are coming from when passing through them. Clearly, our cities are having colossal changes. With the flurry of constructions continuously taking place, new edifices charting the cities metamorphosis in such a major growth spurt. Since modern cities are prone to attain its criteria by having business, commercial and financial centers, there's lack of interest on preserving older buildings and tenements and partly because they would likely to be overshadowed

by the modern sense of architectural design. Shortly, our cities are bursting at the seams, allowing new additions of building gushing out before our very eyes whilst the city dwellers choked with the predicaments feed on each other and are intensified by feelings of confinement.

10 p.m. The trend of fast pace and rushing hour is seemed to be a typical scenario for everyday life particularly in big city, but it has also deeply ingrained affecting the

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people's dietary habit. Most of us are used to think that fast food restaurant may just be the getaway from the hustle and bustle of the city.

Although we always think that it is our right to choose whichever place we desire to consume and purchase food from, the fast food industry which has exploded into a broad variety of restaurants, café's and bistros (bistro is actually mean 'quickly' in Russian) have increasingly diminished and arrayed our choices. We have abundantly wide variety of food that which signifies uniqueness, but our evasive nature would quickly respond to the artificial aroma that will trap us into the same pattern that we escape from in the first place as we order from the counter on the desperation of time with so little choices left.

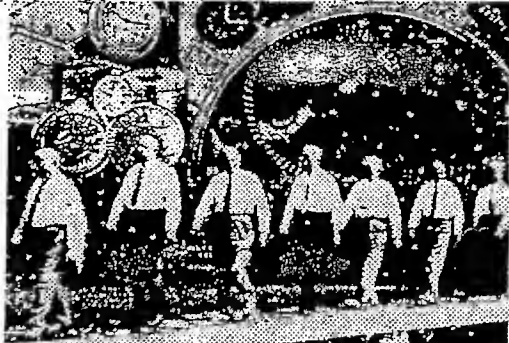
The fast food industry claimed to serve a

nutritionally balanced and a sumptuous repast of food representing modern appetite that they provide for. With neat packaging and happy display of processed burgers and synthetic chips, deliberately they convinced that more and more people wanted to eat quick and tasty food. But most critically of all, we are inclined to believe in the speed and efficiency of with which the meal is served. But there it depends on the willingness of the stuff, not on the rules and the policy of the restaurant. It is very rarely we get turned off when waiting in such a long line at a quick service restaurant because we have made to think that it is the right place to save time when eating out. And there, we are expected to eat in the quickest time too. That's where the food gets its significance - from the way we are inclined to perform.

part 2

In the inception of one's early acknowledgement particularly in the early year of life, everything seems so enticingly exuberance and foreign. Life is like a young fledgling bird anxious to know of how does it would feel like to flutter out of the perch-nest. Intimately guided by such sense of curiosity and sheer excitement to discover, to taste, to seek and wanting so much that the world appears abundantly ripe with new things to be explored and is filled with questionnaires. But on the contrary, we learn early in life to compete for the affection of others, for grades in school, for positions on athletic teams, for trophies and later for admission to the best colleges, for jobs, for money and for esteem. From cradle to the grave we are exhorted to develop our competitive skills and enter into the social arena with enthusiasm.

Competition is an underlying ethic in the time-oriented society. In the pursuit of an objective (that's normally abundant) that is coupled with limited rewards, not surprisingly that competition is so highly valued and urges the persons involved to be



WE WORK AROUND THE CLOCK BECAUSE MONEY HAS OF MORE VALUE THAN TIME ITSELF

Actually, we do have time. Just that when it has become a valuable commodity to be exchanged rather than cherish, it appears to be lacking in presence. It is indeed a fact that each of us has 24 hours in every day-long period, 8760 hours each year, but because we are living in a time frame accordingly designed by a system that be the ascendancy of modern time management, determined and ruled over each and every second in our lives, we may not have time left over for our own. Having an imposed deadlines, attendance and punctuality regularly checked and/or are obliged to work overtime in a lengthy productive hours are some of the example that we already have ourselves permanently locked with constraining schedules and could not get out.

As time spent on existing order is substantial, a significant loss has us in its grip. Rapidly, we are losing our grasp to marvel at life when rushing through it. Change has always occurred that it happened so fast it almost went unnoticed. Realizing this, one would find

where "relationships" are built in the social process of competition, often it restricts interaction and conversely, people are encouraged to develop hostile attitude toward one another.

lessen the pain and treat and dress the wound when he came in..." Didn't he get any proper medication and treatment from the general hospital? "He did, but he refused to go there after awhile, but regularly came in here instead. Most of the patients here face discrimination at the hospital and the hospital tend to send the patients our way anyway, so most of those seeking treatment for drug-using illnesses and HIV and AIDS would come to us for medication rather than the hospital." The logbook had roughly thirty names written on it for the day.

Sam led us to a room at the back overlooking an alleyway. "Ni la port dorang." From that first floor window we could see the building's back alley with roughly twenty to thirty drug users. Soiled mattresses and cardboards splayed down the floor and alleyway with mostly young men lying back with syringes hanging over their arms or cooking up 'cocktails' ready to be intravenously delivered with shared needles. Sam said the drugs most of the users here used were a mixed batch, rarely pure or 'clean' but a cheaper alternative, so a contaminated batch is always a problem. The main problem is the shared needles, and the rate of HIV-infected users are always on the rise. "There was a needle exchange program at one time in the past but that didn't last too long." So how did the program come to a halt? "There were pressures from the outside...you know...most people thought by giving away free needles we're encouraging people to take up drug. But in Thailand, they implemented the needle exchange program and HIV cases declined considerably, we look forward to be able to do that here but the general public perception of drug users are never good...so...We did push on with the needle exchange program for a short period of time, underground you see, but we had to stop that too or we're faced with closure."

Needle exchange has been proven to reduce the number of HIV infection among drug users, where drug users can exchange their used needles with new sterilized ones for free. But considering that drug-users are generally vilified by the Malaysian public, added with the inane reasoning of certain quarters that by 'giving needles away for free, we're encouraging drug using' and also taking into account the political dimension if such a program is implemented here, Malaysia have a long way to go before needle exchange program will be implemented, if ever. Hardcore drug users are on the losing end of course. Needles aren't free and the alternative to sharing is not available. So drug users are faced with the high probability of being infected with HIV, which could be considerably reduced if only the needle exchange program is implemented.

Aside from the small treatment center, there's a soup kitchen ran by the people of Ikhlās in the vicinity. I asked Sam if it's still up and running. "Yeah it's open from twelve noon to six p.m. We charge people one ringgit for the food. We gave people food for free then, but we charge them for it now, RM1, syarat je, sort of not giving people handouts all the time. We won't deprive people from their food of course, so if people came in with only 70 cent, we'll take it. Again there's pressure from the businesses around here, the traders didn't like it when people line up and congregate in this area for free food, they say it's bad for their business with drug addicts hanging about in full view of the public, therefore driving away their business and customers. This free food program is also operated on a shoestring budget, and there's also the lack of people helping out at the outlet, so we're a little hard pressed with help, financially or otherwise. There was a trader in pasar borong Selayang who was willing to give us vegetables for free on a daily basis, but that's just the problem, the trader is in Selayang and vegetables are perishable produce. We simply can't afford to drive back and forth from Chow Kit to Selayang everyday for the veggles, what's with the gas money and transportation and all, it's much cheaper to buy the veggles here in Chow Kit."

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Society it seems, has a blind side when dealing with the marginalized portion of the community. It's easier to ignore or pretend that the poor, the underprivileged or the small minority who we acceptably discriminate against, as non-existent. You won't see their images on TV, or reported in any of the major media, except maybe you'd hear the occasional sympathetic speeches in the political rhetoric of either side of the political fence. As long as the existence of hardcore drug users, especially the ones with AIDS are generally construed as a menace to society or second class citizens, the discrimination they are faced with in the hospital where they weren't given a proper treatment would generally be ignored and go unreported by the

THAT SMALL TREATMENT ROOM

The medicines we were supposed to give to the Ikhlas drop-in center were long overdue. There were always excuses from any one of us at any one time when we should've send over the medicines and things were kept being delayed up until a week ago when we actually gave them the full load.

Sam, a volunteer in Ikhlas drop-in center who was the guy we met gave us a little tour and a little briefing on Ikhlas's operations. Sam is also the man in charge of treating the patients who came to Ikhlas drop-in center, dressing and cleaning the wounds, prescribing medicines and interacting with the patients. Sam is not a doctor. "I learned what I need to know from another doctor and practice what I know here..." "Here" is a little room in Ikhlas House with a desk full of papers and forms, a little cabinet, a rack with half empty bottles and used pill strips and more papers. There were some photographs of patients on the wall with deep wounds on thighs and shins, a close up of Sam dressing a wound on a patient's crotch and a few photos of other Ikhlas's volunteers mingling with the patients. Sam told us the man in the picture with the old, deep wound on his thigh died a week ago. "His infection was getting worse, he didn't go to the Hospital...most of the patients prefer to come here instead of the General Hospital, sometimes they'd face discrimination you know, when they go for treatment at the Hospital and most of the time the Hospital refer the patients to us anyway. But you can see our resources are limited." Sam opened a small cabinet and showed us the dwindling amount of medicines stored in the little cabinet. "We wrote the patient's name on the container for some of those who came for treatment regularly, to save up whatever we could."

When we reached the place, there wasn't any sign anywhere on the exterior of the building indicating the Ikhlas drop-in center. Sam told us later the signs on the door and near the staircase was torn-off and the light bulb on the hall's ceiling was also stolen. "We received plenty of flak from the businesses around here claiming we were attracting drug addicts to this vicinity, but of course addiction was already notorious around this place and drug users has always been here in the first place, we came to them and not the other way around. It's easier for us to operate without the signboards indicating this place, a little less heat from everyone."

There was a strong stench of Clorox when we walked up the staircase leading to the discreet Ikhlas House. "Rinse twice with water and twice with Clorox", that's the cheapest way to sterilize syringes needles; I found this out later from an Ikhlas's leaflet. That explained the strong odor. Sam led us to the small treatment room carrying our load of medicines. We brought four big plastic bags worth of painkillers, bandages, big bottles of liquids with names I can't pronounce and a few boxes of pills and tablets. I was shocked to learn the four bundles of plastic bags we had with us surpassed the amount of medicines they had in stored. I asked Sam about their funding or financiers. "The medicines we have here are all contributions from the outside, that's pretty much how we sustained our medical treatments here." Which is to say the funding to the place is irregular at best. What about the public hospital that referred the patients to Ikhlas House, the Hospital doesn't replenish your stock? "Nope."

Sam showed us the daily logbook of patients who came in for treatments. "We'd get on average thirty to forty people who came in for treatment on a daily basis. The facilities here as you can see are not exactly top notch...mostly we'd just treat and dress the wounds and infections, the wounds never get any better though, the infections will get worse and the wounds bigger. The infections came from the contaminated needles they use and share... This man on the picture died from the deep wounds on his thigh there..." Sam showed us the picture of the man who died a week earlier from the infected wounds on his thigh. A deep gaping wound on the inside of his thigh covered the composition of the picture. I couldn't see the face of the man; the picture only showed the bared scarlet flesh of his thigh the size of a fist. "There's nothing much we could do at this stage, the infection and the wound was too severe and all we could do was to

him/herself trapped in the warp speed to chase the things he/she abstruses the most. A hysterically restless condition in which one feels physically and mentally pressured, somewhat attached with the immediate environment that delivers a daily doses of stress can heighten depression levels as one finds a hard time to keep up and develop effective coping skills. People who are being faced with this problem often picture themselves as failures or underachievers. Too often that this can be harmful and discourage our own evaluation of self-esteem.

It is doubtlessly to be true that the development of the self is impossible without the existence of society and social interaction encompassing the individual. But the growth of the self might never adequately developed mainly because of the constant urging development in the society of which the individual has to take part in. As we continuously devote a great deal of time and energy to the social development, we come to do involuntarily the things that are mostly acquired, excluding our spontaneity and innovative behavior as well as our potential well-being.

At this point, the development of identity as mostly an unconscious process in the inner core of the individual, which begins somewhere in infancy, is adversely affected. Having an urgency of learning insidiously, the psychosocial stages, which involve a complete imitation of the immediate surrounding passed through a various agents of socialization, can hinder the positive growth and substantial progress of the self at any stage. Whereas this contributes to the unsuccessful development of the self, it is apparent that the self has become a predetermined product rather than undergoes its process gradually.



There may come a time in our lives when we come to realize that human is indeed short lived relevance. An internal biological clock ticking away every precious minute in our lives, like an occasional reminder making a desperate affirmation that we are running out of time. Thereby, we wage a constant battle to win over it. But as interminable as constant can be, rationally it won't be happening because time itself is invincible. That is why the more you feel that you have a full grasp on it the sooner it will slip away and the greater intense you will become. No matter how progressive we could be, we certainly aren't progressive as time. But that doesn't mean that we are going to lead a discontented meaningless life and instead of letting an external overbearing mechanism manages each and every hours of our lives we should take back what is ours and it is crucial to recognize a few possible alternatives and take them into consideration.

Focusing on life as a journey, not a destination can be helpful and it is important that we enjoy each minute from now until then. Regardfully, happiness must be practiced in the present. Too many people seem to be focused on endings - the end of the week, the end of the day, the end of the school term. Like living their lives on the deferred payment plan as they wait for future event to bring them happiness. Being caught in the goal-oriented future, most of us are too busy grabbing for the brass ring on the merry-go-round that is always out of our reach. Simultaneously, some of us are mentally living in the past. Irrespective of time, people who converse only about memories and past accomplishments or problems in the past can destroy opportunities for present happiness. It is important to recognize that "now" is the only time you ever really have and if you make a habit of living elsewhere, you'll realize too late that you haven't really lived.

There's a different between looking at the digital watch and experiencing the day transforms. Sensory delights are everywhere and it will be missed if we are rushing through life. We live among the deliberate and accidental beauty pleasure that can easily be felt at the simpler way. With the least expenditure of time, can bring moments of extreme pleasure when you decide to fully enjoy viewing nature's treasures. Amazingly, they replenish us and are ours if we only go slower on our journey through life.

Finally, what could be more liberating and relaxing than procrastinating? Procrastination is often regarded as postponing behavior that can block happiness. But surprisingly it can be used in a creative way. You could, for example,

choose to postpone a tedious task in order to engage in a pleasurable activity. When people procrastinate, they can allow time to make a thoughtful decision and give them space for enjoyment. Furthermore, putting things off once in awhile can liberate us from the overwhelming and unpleasant tasks that are mostly undesirable and why should we put them in our priority list anyway. Overstrained by the greater demands and responsibilities and our workday that seems to be getting longer than ever taking an increasingly large chunk out of our day, procrastination can be in our best interest. Most people would gladly become less tense and rushed and why not procrastinate? Too often that we think procrastinators are time wasters who don't use small scraps of time. But we're not living in a small time segment where we are allow to do things for ourselves like what the weekend and leisure manifest it. And when free time means small scraps of time, that is the real thief of time for sure.

Races have been defined through humankind. The terms Indian, Chinese, Malay, Sikh etc., have been used so much that we have unforeseen that we are actually one race. The word race was probably made up by unscrupulous people who trust in them a string of lies, an illusion that the people of other color are not trusted and outcast that are meant to be alienated from themselves. To anyone even faintly familiar with the stuff of world's society, it must appear redundant to defend the idea of such concept of race, but simultaneously, this racial categorization of peoples has had and continues to have a profound influence in our lives.

It is not its inherent meaning that matter but the meaning assigned to it by the people themselves. Not only skin color appears to be the problem but also cephalic index (the quotient of head breadth divided by its length - a measure of biological difference within and between groups of people), amount and type of body hair, eye form and several other external and observable (phenotypic) differences have all been assigned meanings at one time or other that makes them either superior or inferior qualities.

Biologically, races have been defined as "populations differing in the incidence of certain genes, but actually exchanging or... able to exchange genes to whatever boundaries (usually geographic) separate them". This also shows that geographical factor is not a reason for keeping people away from each other in the divisions of race. Reaction of a being contributed by topical environment. Topical environment influenced by other topical environment.

What is important is to recognize that races, biologically, differ in relative rather than absolute ways. The race gets its character from the commonness within it of hereditary characters, which are not uniformly present in every member. Its stability depends on the durability of the genes responsible for the hereditary characters and upon the habit of marrying within the race rather than outside it. When either of this changes, then the race changes. From this it must also be evident that there is in the human species no such thing as pure race in the sense of one in which all members are alike; it is improbable that there ever has been or ever will be such a race.

The thing most frequently confused with race is culture. A case in point is language, one aspect of culture. For example the term Aryan, popularly taken to refer a group of people possessing rather distinct biological traits. In fact, refers to a group of Indo-European origin. The sharing of this common linguistic base has no relationship whatever to neither biology nor race. Peoples of relatively common phenotype speak different languages, develop different family forms, have dissimilar dietary habits, customs etc. and peoples of different phenotypes may be observed to share many of the above cultural items in common. In brief, culture is learned behavior and its development is independent from any set of genetic traits.

races have been a boundary for many individuals and for too long that this leads to many racial mishaps, thus the extrication from this concept, one can hope on achieving equality and resolve the perpetual conflict among humans.

The terms races and racism are linked together in the sense that the assumptions regarding race have arisen from and serve as a basis for racism. Racism is an ideology, referring to a set of belief should not blind us to the fact that it is closely related to attitudes and behavior on individual and collective level. It is these beliefs regarding race that serve as the justification of such a stratified social order. Such behavior has been held by the supremacists to be a source of physical degeneracy among a population. These attitudes and behaviors are referring to as ***ethnocentrism, prejudice and discrimination***. Where in ***ethnocentrism***, the glorification of one's own reference group, is widely held to be near - universal phenomenon. More than that, implicit in the glorification of one's own group is "putting down" the out-group. Unlike ***ethnocentrism***, ***prejudice*** is commonly held to consist of the prejudgement of out-groups. In the context of ethnic group relations refers to the negative embracement, since it is on the basis of such judgements that damaging interpersonal orientations rest. The distinction between ***ethnocentrism*** and ***prejudice*** is that the former focuses on the positive valuation of the in-group, whereas the latter focuses on the defamation of the out-group. In contrast that both are mental characteristic, ***discrimination*** refers to behavior in which members are of a group treated unfavorably on the basis of their religious, ethnics or racial membership.

Racism runs deep in the fabric of our society influencing the private as well as the public lives of target group members. It is not just a "people" problem and its practices are not always easily detected. By this means that racism is not fully understood by locating its origins and perpetuation in certain "evil" people. Despite the fact that people consciously and unconsciously engage in racism, the fountainhead of the matter lies in the conservative nature of our institutions.

The truth is that the social meaning of races or even its biological and scientific meaning could not deny the fact that the concept of race has legitimized and institutionalized inequality. Races represent pride and arrogance, and its preservation for glory remembrance which gratifies his/her being by degrading others. Perhaps, we could not be able to erase the race factor in our identification card, birth certificate or other official references, but one can erase it at heart knowing that it doesn't play a big part in his or her life. Races have been a boundary for many individuals and for too long that this leads to many racial mishaps, thus the extrication from this concept, one can hope on achieving equality and resolve the perpetual conflict among humans. ***Races don't exist, hatred and arrogance do.***

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